

into each other. But in their
fundamental relation
Ignorance would not be an equal co-
existent, it
would be dependent on Knowledge, a
limitation or
a contrary action of Knowledge.
To know, we have always to dissolve the
rigid
constructions of the ignorant and self-
willed intellect
and look freely and flexibly at the facts of
existence.
Its fundamental fact is consciousness
which is
power, and we actually see that this
power has
three ways of operating. First, we find
that there
is a consciousness behind all, embracing
all, within
all, which is eternally, universally,
absolutely aware
of itself whether in unity or multiplicity
or in both
simultaneously or beyond both in its
sheer absolute.
This is the plenitude of the supreme
divine self-
knowledge; it is also the plenitude of the
divine
all-knowledge. Next, at the other pole of
things,
we see this consciousness dwelling upon
apparent
oppositions in itself, and the most
extreme antinomy
of all reaches its acme in what seems to
us to be a
complete nescience of itself, an effective,
dynamic,
creative **Inconscience**, though we know
that this is
merely a surface appearance and that the
divine
Knowledge works with a sovereign
security and

sureness within the operations of the
Inconscient.
Between these two oppositions and as a
mediary
term we see Consciousness working with
a partial,
limited self-awareness which is equally
superficial,
. for behind it and acting through it is the
divine
All-Knowledge. Here in its intermediate
status,
it seems to be a standing compromise
between the